

*Pennyman*

*These following words the LORD required a Servant of his to write the very day, and, about the same hour the People called Quakers were debating their Paper against mee. J. P.*

O Ye People, called by the Name of the LORD, why seek ye to stop the Leadings of his pure Spirit of Life in his Children, that seek nothing but to serve Him, nor delight in any thing but to obey Him? the glory of this World, and the favour of men they despise. Why, why cannot you let them have their Consciences at liberty to serve the LORD? In our Father's House is Bread enough; to Him wee must go; in Him our Souls take pleasure: It's His Right alone to Rule, and wee cannot give it to any other, neither can we bow to the Will of any, though because of that wee be cast out from amongst You; in Meekness, Love, and Lowliness of Mind wee can bear your hard speeches, but only as the LORD leads, so must wee follow Him. O the riches of his Love! who can declare it? Is the Cross now become an offence unto you? that none can truly take it up and escape reviling. Ah, my Father! the Noble Birth thou hast raised up, that must follow Thee fully, its joy and delight being only in doing thy Will, and thy Peace is reward enough: In the quiet retired mind let all sink down this day, and they shall know that saying fulfill'd, *Not one barren amongst them, but every one bearing Twins.* Oh, thou pure righteous Seed! who teacheth like Thee? Thy Glory is excellent, and cannot be given to any other. Oh ye wise men, quench not the Spirit, seek not to quench the Spirit, but let it arise in whom it will, and be not you so troubled, for as much as some there be that must be kept chaste unto it, and are willing to lay down their lives for its sake. Many years tryal have wee made of it, and found the virtue and life thereof, and it a present strength in all temptations, its love and bounty in all sufferings. O my Soul, bend to none that would oppose its Leadings, it being known to thee the chiefest of ten thousand; yea, *the Marriage of the LAMB is truly come, and the Friend of the BRIDEGROOM greatly rejoiceth to hear the BRIDEGROOM's Voice:* They who stand and hear Him, have no desire to cumber themselves with many things, but to keep waiting in silence. O GOD of mighty Power, arise and reign in thy full Dominion, in the Hearts of all thy dearly beloved Children, who cry night and day for thy Presence, and nothing else can satisfie,

20th day of  
the Month  
called Au-  
gust, 1670.

*A Kinsman of mine writing to his Father into the North, sent him one of those Papers I had got printed, which gave an account concerning my intention of carrying my Books out of my house, and of my burning about the quantity of a quarter of a sheet of paper upon the Exchange in London, &c. A Copy of whose Answer I am willing here to insert. J. P.*

SON,

Though the condition your Uncle is now in, is I believe no whit troublesom to him, being resigned up well-comly to receive what hee conceives unjustly comes upon him; yet I cannot but in affection to him, (which I have reason to have for him) have a resentment of his Sufferings. I do believe hee would be unwilling any Friend should any way be engaged for his Liberty sake; But if I were with you I should endeavour it even against his mind: And therefore I would have you try what your Engagement in his behalf could procure for him: You may consult with Mr. Bates, and joyn with him in what you think may be for his good.

I gather from his Paper, and I should have said so of this Act without it, that he did not this in his own will, but as required thereto by the LORD. But I expected in his Paper his reasons to the World more particularly, and what this Burning should be a Sign of.

August 7.  
1670.

*These following words the person that writ to his Son above said, writ also to mee after I was out of my first Imprisonment: I having sent him one of those Papers put out against mee by the People called Quakers. J. P.*

I Am truly glad thou art at liberty again, although I did believe thou mightest obtain it when thou pleasedst, no Law being broken: Yet, for thy Family's sake, thy Liberty is desirable, except thy Confinement were of publick service, and not to be prevented without unlawful compliance. People are generally dissatisfied concerning this passage of thine, for that (besides the probability that thou wouldst have burnt those Books which the Porter carried after thee into the middle of the Exchange, and there (as seems by thy Paper) poured out) thou dost not declare to what end and purpose the said Act was. Perhaps thou intendedst only to burn some loose and vain Pamphlets, to give publick detestation of their vanity; or, perhaps thou didst intend to burn some of thy Friends Books, and other good Writings, to shew that they are too much idolized, that people look too much without, and that time will be when they shall be laid aside. A meaning I am perswaded thou hadst in it, which thou thinkest not fit to publish. In the mean time, since the Action had nothing of positive evil in it; and since I, and all that know thee are assured that there could be nothing in it of self-interest, or dishonest project, it becomes us to be slow (if not mild) in judging. Hence I cannot but admire at this inclosed Paper (as is intimated) of the Quakers, which in some parts of it looks like *a Roaring Romish Bull.* They were too forward in their judgments, taking that for granted, which only they suspected, but did not know. But who were they? It had been fit for them, in my judgment, to have given their Names; for probably all call'd Quakers are not of their Opinion, and then the Paper is not true; Besides that, having no hand to it, to own and assert the things certified, it becomes scandalous and libellous. I am perswaded the Authors of it will shortly, if they do not now wish, that the Words of it were as obscure and awanting as their Names,

\* A Bull of  
Excommuni-  
cation.

August 22.  
1670.

*I being at the Press, Anne Mudd came to mee, and desired these following Lines might be inserted. J. P.*

FRIENDS, In bowels of Love this I have to say unto you. That the time is come that you must arise and come to Judgment, ye that have judged the Servant of the LORD for obeying his Command: *Wash your hands in Innocency, and then you shall not be guilty.*

*Ann Mudd.*

Printed in the Year accounted 1670. and Published by mee

John Pennyman.